THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5

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FOR THE HERALD OF TRUTH.

[*Continued from page* 368.]

You cannot but say it is alive: what enlivens it—a human or divine soul or substance. If you answer a human soul, you fall into the heresy of Socinianism. If you acknowledge a divinity in the humanity, you cannot say a divinity exists in a body merely human, infinite in what is finite. You must of course admit that the humanity of Jesus Christ is divine, or according to the first principles of the New Church, the divine human or altogether divine—Alpha and Omega, God over all, and since God is one, the only wise God our Saviour, as expressed by one of the Apostles agreeably to the whole tenor of the Sacred Scriptures.

3d. Swedenborg does not say all the heathen are taken to the highest heavens. He says they have not corrupted and perverted the truths of christianity, and are therefore in a state more capable of receiving them in *simplicity*. I need scarcely remind you of the ancient maxim "corruptio optimi fit pessima."

In one of your former letters you seemed to think favourably of the Alcoran, and I trust that on reflection you will agree with the doctrines of the New Church, that all who die in infancy or childhood, as well as all of every land who fear God, and under a sense of that fear (howsoever unenlightened and imperfect) do justly; will finally be accepted by him who is no respecter of persons, and whose tender mercies are over all his works. If we can say "Homo sum nil humani a me alieneum puto," and act accordingly, what ought we to think of infinite love and infinite wisdom in perfect union, in glorified humanity, or the word, (the divine wisdom) made flesh (united with divine love) the only man—the Lord from heaven. All human creatures who receive ever so little of the principles of real humanity derive it from him alone.

4th. How can Swedenborg represent that as sensual, which he represents as altogether spiritual and pure? You must I fear

have been considering sensually of what is altogether holy. If pure water fall into an impure cistern, it must necessarily become impure or contaminated. Please to read Milton on conjugial love in the Paradisical state, and bear in mind that to the pure all things are pure.

5th. The heaven of the New Church is not material and therefore cannot be sensual. The heaven of the Old Church is to be material, as Dr. Chalmers fully and consistently demonstrates, since the material body is to be raised again and dwell in it. Wellwood in his glimpse of glory, which I have just purchased at the recommendation of a Presbyterian friend, appears to have entertained more refined views than the Doctor's.

6th. The scriptures inform us, that in God we live, and move, and have our being; and does that destroy our free will? How then does the doctrine of influx? Behold says he, I stand and knock at the door, if any one, will open, &c. This invitation is to all, there is no respect or exception of persons. He willeth not the death (spiritual death) of any one but that all should come unto him that they may (if they will) have life or eternal happiness. To this end we are endowed with rationality as well as liberty. For this purpose a divine revelation, mediate or immediate, has been always given to all, although it is by many so awfully perverted, and by not a few entirely rejected. For this end and to prevent the impending destruction of mankind, when evils and corruptions had come to their height, did God give himself as it were, by taking the form of a servant, manifesting himself in the flesh; and could infinite love and mercy do more for the human race?

7th. Pardon me for observing that the appearance of tautology with which you charge Swedenborg's writings, which it may be conjectured, you have but partially and superficially read, may have arisen from a want of discrimination on your part or from prejudice, the frequent result of early education. The same objection may be made to the holy word and particularly the prophets.

8th. The love and wisdom of God pervade all his works. These constitute the internal or spiritual sense (the soul) of the Word.—Hence it is called holy and also himself. The pious and contemplative mind therefore which reflects on either the one or the other, must be continually beholding, and thence continually discovering, the conjunction and union of these two principles of order in Him, and proceeding from Him. The rest of the contents of your letter might give occasion for extending my remarks, but this sheet will not admit of it, nor have I sufficient leisure. Nothing but a real concern for your welfare and a wish to defend principles that have been long dear to me, to which may be added your own pressing solicitation, could have prompted me to use the freedom I have taken. You will therefore be more willing to pardon me, should you believe me under the influence of error, or enthusiasm. The Almighty principally regards the heart. *That* he requires, and not a mere speculative faith be it ever so true.

If it be upright, neither ignorance or mere error will be the cause of our being deprived of the heavenly inheritance. I am, Dear Sir, &c.

P. S. Permit me again to refer you to the work on conjugial love. In the preface to it, by the Translator you may find your difficulty respecting heavenly marriages solved. You may yet learn that married parties who live in mutual love when founded on spiritual principles or those of sincere piety and virtue ever aspire after an eternal union. This sweet hope unites them more and more in this world.—When death separates them here for a time comparatively short—being united in spirit, by death they are not divided.

FOR THE HERALD OF TRUTH.

MR. GRANT'S LETTER TO AN EPISCOPALIAN, (CONCLUDED.) FROM PAGE 357.

I shall here observe that the idea, the very term, that is a trinity of persons, is inadmissible, on account of its strong tendency to generate in the human mind a trinity of Gods. On this subject you have made several quotations, from the work under consideration, which are as follows.

"Instead then of a trinity of persons which must ever be identified with a trinity of Gods, it can be no other than a trinity of essentials in one person." page 153.

"Each of the divine attributes may be considered as entering mutually and reciprocally into each other, and altogether so as to be one in essence and one in form." page 155.

"I told him, Mr. B. that the difficulties of which he complained, were all of his own church's tripersonal manufacture, and that christianity was perfectly free from them."

You then go on to observe "that in the first of these quotations, God is asserted to be a trinity of essentials." "In the next, God is fairly admitted to be but one in essence, and it is further said, that each of the divine attributes mutually and reciprocally enter into each other. In the last it is declared that any system of religion having difficulties attached to it is not christianity."

"Now the very admission of God being a trinity of essentials, and yet but one in essence, is an inexplicable difficulty in itself. *Three essentials* and but *one* in *essence.* One essence and three essentials being a plain contradiction in terms. But again, a soul or internal divinity, as well as body or divine humanity, are attributed to God, pages 237,

260 and 269. Now if each of the divine attributes may be considered as entering mutually and reciprocally into each other, which is a difficulty so great that should a person seriously inform us that his body had either entered or could enter his soul we should instantly acknowledge him to be an idiot, or a madman."

"Upon the whole then as Mr. Hindmarsh's system of religion is not perfectly free from difficulties, it is fair to conclude upon his own principles, that it is not christianity. I would fondly hope that these brief remarks may be considered as being perfectly free from personality.—Whilst I reprobate the doctrines of the New Church, there are within its pale several for whom I entertain the highest respect, (yourself among the number.*) It may be proper to remark that I should be happy to peruse a few short answers to the question, why do you receive the testimony of Baron Swedenborg? If it be in your possession, you would confer a favor by giving me its perusal."

Whatever weight there be, in your own estimation in the above remarks, I must still adhere to the opinion of Mr. Hindmarsh, for the consequence. A trinity of divine persons, each distinctly God, impresses upon the mind an idea of three Gods, notwithstanding the oral confession of one God; nor will it avail to say that there are three substances, since substance is existence, and therefore if there be three substances, there must be three existences, which are three distinct beings or Gods at last, which in your comment you have not attempted to controvert.

In opposing the union of the divine attributes you not only oppose Mr. Hindmarsh but your favorite Mr. McGee, who says that the divine attributes are inseparably blended together.

That our author is correct in saying that Christianity, viz: the word of God and every doctrine in agreement therewith, is free from the idea, that the kingdom of our Lord and Saviour should cease, is evident from the following passages of the divine word: "*The Father saith unto the Son, thy throne O God shall endure forever.*" Psalms. "*and behold one like the Son of man came with the clouds of heaven. And behold there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.*" Rev. vii. 13, 14. "*Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.*" Rev. v. 13.

As to your supposed contradictions respecting the essentials, you have not advanced a single proof, either from the word or reason, save reversed repetition and bare faced assertion. We admit that Mr. H. has asserted, and we think he has also proved that the difficulty then

*This remark bespeaks a liberal, friendly and christian feeling, rarely to be met with amongst the leaders of the Old Church, and whilst it commands our respect it gives us reason to hope that for his own sake the writer may yet be brought to a knowledge of the truth.

in question was not to be ascribed to christianity; but where has he asserted that any religion attended with difficulties cannot be christian. I must frankly tell you that is a misrepresentation at which candour should blush! Again, one essence and three essentials are with you an inexplicable difficulty, though we may discover something of this principle in outward nature. It is well known to Botanists and others, that trees, plants and all kinds of vegetables, each from one essence, have their component parts, juice, stems and leaves—bark, sap and wood. Where then is the difficulty in the three divine essentials, of love, wisdom and operation or power, and one essence being the human form of the Lord? But you find no difficulty in admitting a God without body or parts, yet in three persons, each distinctly God, and yet but one God! These paradoxes and palpable contradictions, it seems, are no difficulty with you. But you cannot see a divine trinity in the one person of the Lord, nor a human trinity in man. Those opinions which are so absurd, irrational and inconsistent that it is impossible they can be true, you find no difficulty in believing, while those which are plain, beautiful, scriptural and reasonable you seem unable either to see or admit.

Has our author any where said that the internal divinity and divine humanity, are the attributes of God? No sir, he was too much of a metaphysician and philosopher to call the constituents of a thing its attributes, which in this case would be to attribute God to himself.—You are composed of soul and body and therefore to attribute these to you, would be to attribute you to yourself. For what else can you claim as your component parts exclusive of these two essentials.—Therefore to say that the component parts of a thing are the attributes of that thing is unintelligible jargon, and though a person may according to the fashion of the Old Church give a blind assent, it is altogether impossible that he can ever rationally believe it. Whereas the three divine essentials in perfect human form (nay they themselves are a divine human form) constitute what we believe to be God, whilst those things which proceed from him are what we understand to be his attributes; yet it is in the union of the internal divinity and divine humanity, or with more propriety in your misconception of the divine attributes and in your misapplication of the term, that your sagacity has discovered physical influx, which together with harmonious influx, our author and all other writers of our church, reprobate as contrary to the laws of order. But you believe the father and son to be two distinct persons, and our Lord says, "*I am in the Father and the Father in Me.*" John iv. 10. Again, "*the only begotten son who is in the bosom of the Father,*" *&c.* The idea of physical influx appears to be as much conveyed in these words of our blessed Lord as in the writings of Mr. Hindmarsh.

But still it is asked in what way the death of Christ, considered as a sacrifice or expiation, can be considered to operate as to the remission of sins, unless by appeasing Him, who otherwise would not

have forgiven us? "To this, the answer of the christian is, I know not, nor does it concern me to know in what manner the sufferings of Christ are connected with the forgiveness of sins." (McGee on the atonement, page 29.) Thus your champion for the vicarious atonement instead of being ready to give an answer to every one that asketh the reason of the hope that is in him, (I Peter iii. 15.) frankly acknowledge his ignorance of the nature of redemption and the plan of salvation. In short sir, when you find the writers of the New Church in such difficulties with respect to our doctrine, as Mr. McGee and Mr. Baily are with respect to their doctrines and yours, then, and not till then you have a right to retort difficulties: but not for every difficulty which the prejudices or misconceptions of our opponents may suggest.

I am not in possesion of Mr. Clows' answers to the question, "why do you receive the testimony of Baron Swedenborg," or I would let you have them with pleasure. But if you cannot receive an hundred and forty four proofs from the Evangelists, cited in the work of Mr. Hindmarsh, and numerous coincident ones in the Old Testament of the Lord's exclusive divinity you would not believe the whole word of God. "*For if they believe not Moses and the prophets, neither would they believe though one should rise from the dead.*" "*The light shineth in darkness and the darkness comprehendeth it not.*" We receive the testimony of Emanuel Swedenborg for its co-incidence with Revelation and sound reason: and until the reverse is proven from the same authorities we shall continue to do so.

It is not common for parties in a controversy to be much benefitted thereby, but it may sometimes be of use to others, and as use ought to be the end in view, I intend publishing this correspondence.

You will confer an obligation by giving an answer to the foregoing and following remarks. But first, I would observe that you have attempted what none of our learned opponents in England have done, viz: to controvert Mr. Hindmarsh's seal on the lips of Unitarians, Trinitarians, &c. Permit me to ask you, how can the divine essence being indivisible, exist in three separate subjects? 2ndly. What can be predicated of one, much less of three persons in the Godhead, if God is without body or parts? Either therefore the Unitarians or the New Church can only be right. It is impossible that there can be but one God, and if Jesus Christ is not that God, then he is no God at all, and the Unitarians are right. But if he is that God and consequently the only God, then the Unitarians are in error, and the New Church is right. That this last opinion is the true one, I think can be abundantly proved from the sacred scriptures. As in Isaiah, "*A just God and a Saviour, there is no God besides me.*" "*There is none beside me, I am the Lord and there is none else.*" And in Jude. "*The only wise God our Saviour.*" And in Rev. "*I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, who was, and who is to come, the Almighty.*"

I have been obliged to postpone my answer to your comments until my friends could make it convenient to write for me.* I am sorry to discover in them so many misconceptions, and preposterous conclusions and consider them not at all calculated to support your cause even though it were a good one. And I do not see how the severity and acrimony of some of your remarks can be made to comport with that charity and mildness that ought to characterise the christian. And had you been in search of truth for the sake of truth, I think you would not have fallen into this error.

P. S. The foregoing remarks are not arranged as orderly as I could have desired in consequence of a want of methodical arrangement in your quotations and comments. Amidst all the various opinions now in circulation with respect to the Millenium and future state of the church, if I may be permitted I will also give mine opinion, which is, that in every thing, there is cause and effect, and in nothing is this more true, than in church and state. The forms and institutions of the state corresponding with the quality or state of the church in man, and therefore as the numerous political opinions were swallowed in the two grand political parties which arose from the vortex of the French revolution: so shall it be with the church, as man now begins to see that there can be but one object of worship. The tri-personal scheme with its numerous sects which arose from the ruins of Arianism will be absolved in the two great divisions of the church now about to take place; viz: the Unitarians will worship the unknown God, and the New Jerusalem will worship the Lord Jesus Christ as the known, approachable and only God. "For in that day [state] there shall be one Lord and his name one." Hear O Israel the Lord thy God is one Lord. And all shall know him [all in the true church] from the least to the greatest. WILLIAM GRANT.

*The author of this letter has been blind for many years. *Ed.*

[*The following excellent extract was taken from an old volume of sermons, which was printed about* 150 *years ago; the author was the Rev. John Everard, D. D.*]

THE TRUE CHRIST.

"The truth is, Christ was conceived in us, as soon as ever we were born, as I said before, nay as soon as ever we had a being; nay, it was he, that created us, found the very matter, the materials whereof we were made, and gave us our being; but now this we must know and

believe, *Christ was born in us* at our first being, yet that is not enough, (as to us) but he must be manifested in us, that is to be born again in us. We condemn those cursed Jews, that apprehended our Lord and Saviour, and put him to death; and we condemn *Judas* for betraying him; and we condemn the soldiers that nailed him to the cross, and pierced his blessed side with a spear. Oh! we count them bloody villains; and your hearts so compassionate his sufferings, and their cruelty, that ye would have put them to a thousand deaths; but let me ask thee, What doest thou do, when thou followest thine own will and thine own pleasure, against his pure commands? I tell thee, *Thou art the man*, as Nathan told David. 2 Sam. xii. 7. Thou art that very Judas, the very traitor that hast betrayed him; And it is thou that art to cry out, 'I have sinned, I have sinned in betraying innocent blood;' for when he would live in thee, and rule in thee, and be *King* in thy soul, and tread all his enemies under his feet, and set thy feet at liberty, to run the ways of his commandments; thou hast betrayed him into his enemies hands; thou hast delivered him up to be crucified; and thou hast sold thy brother Joseph into Egypt for a slave: As long as thy sins live, and thou pretendest to be a servant to him, 'thou hast made a *mock* of the Son of God, and counted the blood of the covenant an unholy thing, wherewith he would have sanctified thee;' Heb. x. 29. Therefore you must seek to have 'your part in the first resurrection,' (Rev. xx. 6.) if you hope the second death shall have no power upon you.

"But let me remember myself, perhaps, friends, I speak riddles to you; for you may say in your hearts, 'far be it from me to crucify my Saviour: I find no Christ crucified in me, nor I would not do it, no, not for a thousand worlds: What! to have my hands imbrued in the death and blood of the Son of God; God forbid!" No, poor soul! I believe thou neither seest nor feelest it so, because the strong man keepeth the house,' (Mat. xii. 29,) and he keeps all at peace: but if one Jesus Christ is come into thy soul, even he that was dead, and now begins to live, that he begins to *rouse up himself like a Lion*, he will then make 'all the beasts of the forest to *tremble*,' (Isa. lvi. 9. and Hos. xi. 10.) viz. all those mad, unruly beasts and lusts within us, that are hunting, roaring, and seeking after their own prey: And know this, if he once will arise and lift up himself, it is not in the power, of all the lusts and corruptions in the world, nor in all the powers of darkness to keep him down; but till this time, 'he is content to serve your iniquities,' as the Prophet speaks, neither can you by all your pains, labour, fasting, industry, force, or laws cause him to arise, until he please; therefore the church often in the canticles seriously chargeth the world, yea, and the daughters of Jerusalem too, 'that they stir not up nor awake her beloved, until he pleaseth" for she knew very well it was but in vain, notwithstanding all that stir and bustle, that men make to force men to be religious and to serve God; but all is nothing, till God himself 'speak to you with a strong hand, to instruct

you,' as the Prophet Isaiah speaks: and it is He, that convinceth you and not else. But when he doth arise, he will then shew himself to you, and shew you and make you sensible, how you have scourged and crucified him all this while: He will make you amazed to see, how all this while you have had him live in you, been so near you, and yet you have crucified him: Then thou wilt say with astonishment, 'what have I crucified my Saviour all this while, and I not aware of it! O wretch that I am!' Oh now, he cries out, 'Oh let these *Jews* die, let them live no longer, these lusts, these sins of mine, that have crucified and put to death the Lord of life. When I read often the story of his life and death, how he was used, derided, buffeted, &c. little did I think, that I was he, that was doing all those things to Christ myself: I looked altogether at the *Jews*, and not at all within myself;' but then thou shalt clearly see, that when Christ commanded thee, these and these things to be done, to deny thyself, to take up his cross daily and to follow him, thou hast cast his commands behind thy back, and thou wouldst not have him rule in thee; (Psl. l. 17.) but thou choosest rather to follow thine own will, and what self and flesh commanded: Oh! here now thou hast newly pierced Jesus to the heart, with a sharp spear, and brought from his side water and blood; thou also, whoever thou art, that professest the name of Christ, and art outwardly conformable, and it may be found in fellowship with the people of God, and walkest as *Judas* did, with Christ and his disciples, and yet doest but play the hypocrite, and seemest to be that thou art not; then thou (without any respect of persons) whoever thou art, thou art the *Judas* that hast betrayed thy master with a kiss, and delivered him up to be crucified. Thou confessest, 'truth it is, God commands me to do these things, to cross myself, to forsake my own will and follow him: Tush, but it is all one, I must have my own will, and I will have my own will, I will not stand bent to these strict laws;' it is thou now that sayest as in Psalm. ii. 3. 'Let us break these bands asunder, and cast these cords from us.' Oh friend! thou art now the very man, that hath newly wounded the Son of God, and brought from his side, and from his warm heart, reeking water and blood. Jon. xix. 34. Oh beloved! these are the spears, these are the blocks, these are the scourgings, these are the vinegar and gall to Christ; and that man that hath thus crucified him, he hath more crucified him, than ever the *Jews* did."

FROM THE APOCALYPSE EXPLAINED.

ON THE SITUATION OF MAN AFTER DEATH.

837. Having now spoken much of faith and works, we will briefly sum up what hath been said under the following observations. 1 That

every man after death becomes his own love, and that the spirit of man is nothing but the affection which is of his love; wherefore when man becomes a spirit, he thinks and thence speaks from his own affection, likewise wills and thence acts from his own affection, and then also he desireth and imbibeth the things which are of his affection or love, and those which are not of the affection or love he turns away from and rejects, yea, his face becomes successively the face of his affection or love, whence he is afterwards known, as likewise from his speech, the sound whereof is the sound of his affection: in a word, a man after death becomes his own love, or his own affection in form, wherefore when any one speaketh against the affection which is of his love, or assaults it, his face is changed and he himself also departeth or vanisheth suddenly away. Inasmuch as all men after death are substances and forms of their own love, therefore the universal heaven, which consists of angels who have been men, is distinguished into societies according to the genera and species of affections, thus according to all the differences and varieties thereof; in like manner hell, which also consists of spirits who have been men, is distinguished into societies according to the affections opposite to celestial, and according to all the differences and varieties thereof in general and in particular. That man after death is his own love, or his own affection, which is of love, hath been hitherto unknown in the world, for it hath been generally supposed that the affection is of no account, but that the thought is of account, and this by reason that man could not reflect upon the affections, and the various things thereof with himself, but upon the thoughts and the various things thereof, for these latter he can see as it were inwardly within himself, but not his affections, and what does not come to the sight of his thought, and thereby become manifest, is not observed by him: but he who is wise can from his thoughts know his affections, for the latter manifest themselves in the former, when man is in the liberty of his spirit and alone with himself, for he then thinks from the affection which is of his love, nor is thought any thing else but affection made visible in various forms by the influx of light; wherefore if you take away affection, the thought immediately perisheth, as light does if you take away flame. From these considerations, it may be manifest of how great importance it is for man to acquire to himself heavenly love or affection; the means by which it is to be acquired, shall be shewn presently. Let it be observed that by affection is understood love in its continuity.—2. That the whole life of man is the life of his love, and that the love and life appertaining to man make one, and are one, may appear from what has been said above, viz: that every one appeareth in the spiritual world with a face according to his love, also, that he speaks, thinks, wills, desires, rejoices, and is sad, according to it, and that these things are what constitute his life, and proceed from his life; that this is the case appears manifestly from spirits and angels, who are all men as well in face as body, for as soon as the love of any one is as-

saulted, he immediately vanisheth with his whole body, although he sat shut up in a chamber as hath been frequently seen by me: hence it was evident, that an angel and spirit is not only affection in a human form, but that also his whole life, from the head to the sole of the foot, or from the hat to the shoe, is nothing but affection which is of love; otherwise he could not have wholly disappeared from the eyes of those sitting with him: it was inquired, whether their corporeal form, with its members and organs, is also affection which is of the love, and it was discovered to be the case with all and singular the things appertaining to them; the reason is, because the universal heaven, which, as was said above, is distinguished and formed into societies, according to all the differences and varieties of affections, resembles one man, and all angels and spirits are thence human forms, wherefore as heaven is the complex of all affections, so also is an angel and spirit, who are the least forms of heaven: hence this arcanum was made evident to me, which was also confirmed from heaven, that all and singular the things of man, as well of his mind as of his body, are forms of love in a wonderful series, and that the organs of the cerebrum and face, likewise the members and viscera of the body, are perpetual contextures corresponding to the affections of heaven, in which its societies are principled. Hence also this further arcanum was made evident, viz: that the affections and thoughts of the mind expatiate and diffuse themselves into all things of the body, as into the field of their excursion and circumgyration, which field and circumgyration is from the affection of the mind and its thought into uses, from which, in which, and unto which, the members and viscera of the body are formed; the case herein is similar to what takes place with the affections and thoughts of the angels, which diffuse themselves in every direction into heaven and the societies thereof, and according to their extension is the wisdom of the angels.

FROM THE SAME.

ON THE REFORMATION OF MAN.

The law of Divine Providence, that man, so far as he can be withdrawn from evils, so far doeth good from the Lord which in itself is good, but so far as he cannot be withdrawn from evils, so far he doeth good from himself, which in itself hath evil, may be illustrated from the precepts of the decalogue; as for example, from the precept concerning not stealing; they who resist as from themselves the lust of stealing, thus also, the lust of obtaining gain by insincerity and injustice, saying in their hearts, that they ought not to do so, because it is contrary to a divine law, thus contrary to God, in itself infernal, thus

in itself evil, after a few short combats are withdrawn from that evil, and are led by the Lord into the good which is called sincerity, and into the good which is called justice, and then they begin to think of those goods, and to see them from them, sincerity from sincerity, and justice from justice, and afterwards as they shun and hold in aversion the evil of the above mentioned lust, they love those goods, and from love do them without practising on themselves any compulsion: those goods are from the Lord, because they are goods in themselves good. But it is otherwise if the lust of obtaining gain by insincerity and injustice remains with man, for in this case he cannot do what is sincere from sincerity, nor what is just from justice, thus not from the Lord but from himself; for he doeth these things that he may acquire the credit of being sincere and just, for the sake of the ends which he purposes of securing greater gain and honour: these ends are in his goods, and from the end is all the quality of good: this good, therefore, hath in itself evil, since its quality is derived from the proposed end of obtaining gain by insincerity and injustice. Every one can see, that this good cannot be made good in itself, until evil is removed.

So far as man is removed from evils, so far he is removed from hell, because evils and hell are one; and so far as he is removed from these so far he enters into goods, and is conjoined with heaven, for goods and heaven are one. Man in this case becomes another man, his freedom, his good, his mind, and his understanding and will, being inverted, for he becomes an angel of heaven. His *freedom*, which had before been the freedom of thinking and willing evil, becomes the freedom of thinking and willing good, which in itself is essential freedom: when man is in this freedom, he then first knows what freedom is, but not before, since from the freedom of evil he felt the freedom of good as servitude, but now from the freedom of good he feels the freedom of evil as servitude, as also it is in itself. The *good*, which man had before done, inasmuch as it was from the freedom of evil, could not be good in itself, since the love of self or of the world was in it; for good is not given from any other origin but from love, and hence, such as the love is, such is the good; if the love be evil, still its delight is felt as good, although it is evil; but the good which man afterwards doeth, is good in itself, because from the Lord, who is good itself, as was said above. The *mind of man*, before it was conjoined to heaven, was turned backwards, because it was not yet brought forth out of hell: but whilst it is in a state of reformation, it looks from truth to good, thus from the left to the right, which is contrary to order, but after the mind is conjoined to heaven, it is turned forwards, and is elevated to the Lord, and looks from right to left, that is from good to truth, which is according to order: thus a turning is effected. The case is similar with the *understanding* and the *will*, because the understanding is recipient of truth, and the will recipient of good: before man is brought out of hell, the understanding and will do not act in unity, for the understanding becomes the will's understanding, since

man, when the turning is effected, loves what he wills, and what he wills from love, this he also thinks; thus, after man is removed from evils by resistance and combat against them as from himself, he comes into the love of truth and good, and in this case, all things which he willeth and thence doeth, he also thinketh and thence speaketh.

EXPLANATION.

In what manner it is to be understood, that as the tree falls so it remains. Translated from the manuscripts of Emanuel Swedenborg.

As long as man lives, he is in the ultimate of order, he has a corporeal memory, which encreases, and in which are to be rooted those things, which are of his internal memory, hence the more there is in them and betwixt them of concordance and correspondence of good and truth, the more of life he obtains from the Lord, and the more he can be perfected in another life. But the memory from the exterior or corporeal part, is that in which the interiors are rooted. Indeed man retains all his exterior or corporeal memory, or all and every thing belonging to it, but it can no longer encrease, and where it does not encrease, a new concordance and correspondence cannot be formed, when nevertheless all things of his interior memory in the spiritual world, are also terminated in his exterior memory, although he is not allowed to make use of it. From this it may clearly appear, what is meant by *as the Tree falls so it remains;* not that man cannot be perfected (in the other life) for he who is in good is perfected immensely, even to angelic wisdom; but it is the correspondence of the concordance and of the correspondence which existed between internal and external things, whilst he lived in the world, which can no longer be perfected. After the life of the body no one receives external things, but interior and internal things.

With respect to the doctrinal tenet, that *as the Tree falls*, &c. [Eccles. xi. 3.] it is not to be understood as generally explained, but thus, it is the concordance of the internal or spiritual man, with the external or natural man, which remains as it falls; man retains both in the other life, his internal or spiritual principle is terminated in his external or natural principle as in its ultimate; the internal or spiritual man is perfected in the other life, only so far as he could possess concordance in the external or natural principle, but this, namely, the external or natural, cannot be perfected in the other life, but it remains of the quality, which necessity required in the life of the body, and it is perfected in the body, by the removal of the love of self and the

world, and thus by the reception of good which is charity, and of truth which is faith from the Lord; hence the concordance or nonconcordance, which is *the Tree with its root, which remains after death as it falls.*

FURTHER EXPLANATION.

HOSEA II. 18, 19.

"*I will establish for them a covenant in that day with the wild beasts of the field, and with the bird of the heavens, and the reptile of the earth; and the bow, and the sword, and the war, will I break from the earth; and I will make them to lie down securely, and I will betroth thee to me for ever,*" These things are said concerning the establishment of the New Church by the Lord, which is the subject there treated of: that Jehovah, that is, the Lord, will not then establish a covenant with the wild beast of the field, the bird of the heavens, and the reptile of the earth, but with men in whom the church will be renewed, is evident; wherefore by those things are signified such things as are in man, viz. by the wild beast of the field, the affection of the knowledges of truth, by the bird of the heavens, rational thought from a spiritual ground, by the reptile of the earth, the scientific of the natural man, specifically the sensual scientific; by breaking the bow and the sword from the earth, is signified the destruction of the falses that fight against the truths of the doctrine; and that there shall be no longer any dissention arising from combats between goods and evils, and between truths and falses, is signified by, I will cause them to lie down securely, and I will betroth thee to Me for ever.

ISAIAH XLIII. 20.

"*The wild beasts of the field shall honour Me, the dragons and the daughters of the owl; because I will give waters in the wilderness, rivers in the desert, to give drink unto my people, mine elect,*" That the wild beast of the field, dragons, and daughters of the owl, are not here understood, is evident, for these cannot honor Jehovah; but that the men of the church are understood is manifest from its being said in

what follows, to give drink to my people, mine elect; wherefore by the wild beasts of the field are signified the affections of the knowledges of truth, by dragons, natural ideas, and by the daughters of the owl, sensual affections, for the sensual principle is affected with truths, and seeth them in darkness, as owls see objects in the night; hence it is also evident, that the gentiles are hereby understood, with whom the New Church was to be established, for before reformation they were in such obscure affection and natural thought; by giving waters in the wilderness, and rivers in the desert, is signified to imbue with truths, and thence with intelligence, those who were before in ignorance, waters denoting truths, rivers, intelligence, and wilderness and desert denoting ignorance: to give drink to the people of Jehovah, and to His elect, signifies to instruct those who are in the truths of faith and in the good of charity; they are called people who are principled in the truths of faith, and they elect who are in the good of charity.

JOEL I. 16, 18, 20.

"*Is not the food cut off before our eyes from the house of our God, the gladness and the joy; the beast sigheth, the herds of the ox are perplexed, because there is no pasture for them; the flocks of cattle likewise are desolated: the beast of the field crieth unto thee, because the rivers of water are dried up, and the fire hath devoured the dwellings of the wilderness,*" These things are said concerning the state of the church, when there are no longer any truths of doctrine or good of life therein: by the meat which is cut off from the house of God, is signified spiritual nourishment, which is from truths derived from good, the house of God denoting the church; the beast sigheth, the herds of the ox are perplexed, signifies a defect of the affections of truth and thence of knowledges in the natural man, and grief on that account, the herds of the ox denoting the things appertaining to the natural man in the whole complex: by there being no pasture for them, is signified, no instruction; the flocks of cattle are desolated, signifies the defect of spiritual truth and good which are of faith and charity; the beast of the field crieth unto thee, signifies the grief of those who are in natural affection, and thence in desire of the knowledges of truth and good; the rivers of waters are dried up, signifies the truths of doctrine dissipated by natural love; the fire hath devoured the dwellings of the wilderness, signifies that love, and the destruction thence of the knowledges of truth; the dwellings of the wilderness denote the things appertaining to the understanding and will of such persons, which otherwise would receive the truths and goods of the church.

MATTHEW XXVII. 52, 53.

"*That after the passion of the Lord the monuments were opened, and many bodies of those that slept went out of the monuments into the holy city and appeared to many*:" by the monuments being opened, and many bodies of them that slept appearing, is signified the like as in Ezekiel, where it is said Jehovah would open the sepulchres, and cause them to ascend out of the sepulchres, namely the regeneration and resurrection of the faithful unto life, not that the bodies themselves which lay in the monuments, rose again, but that they appeared, to the intent that both regeneration and resurrection to life from the Lord might be signified: moreover, by the same words are understood those who are said in the Word to be bound in the pit, whom the Lord liberated, after He had finished the whole work of redemption: for many of the faithful could not be saved, before the Lord came into the world and subjugated the hells, and in the mean time they were detained in the places which are called pits, even to the coming of the Lord, but were liberated by the Lord immediately after His advent: these pits were also represented by the sepulchres which were opened, and they who were therein by those that slept, who after the Lord's resurrection, as it is said, appeared to many in the holy city; the holy city was Zion and Jerusalem, but thereby is understood heaven, whither they were raised up by the Lord, for both Zion and Jerusalem were rather profane than holy: from these considerations it may appear what that miracle and that appearance represented and signified. Inasmuch as by the land of Canaan is not only signified the church, but also heaven, and by burial is signified resurrection into life.

CORRESPONDENCIES.

The men of the most ancient church, inasmuch as in all the particulars of nature they saw somewhat spiritual and celestial, so that natural things served them only as objects of thinking concerning things spiritual and celestial, were enabled hereby to discourse with angels, and to be with them in the kingdom of the Lord, which is in the heavens, at the same time that they were in his kingdom on earth or in the church: thus natural things with them were conjoined with spiritual things, and corresponded thereto in all respects. But the case was otherwise after those times, when evils and false principles began to prevail, or when the golden age began to change into iron; then Heaven was closed in consequence of there being no longer any correspondence, insomuch that men were scarce desirous to know that there was such a thing as spiritual principle, yea, at length they did not even wish to know that there is a heaven and a hell, and a life after death.